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refuse to help diminish distress so far as possible. Talk of Utopias in some future state, here or hereafter, comes with poor grace from those who totally neglect the miserable victims of personal fault and of social misrule. It is not fair to say that all charity is mere opium taken to relieve the remorse of willing exploiters. As Miss Sears well says, the direct use of these pathetic histories is to improve our methods of immediate relief, but our ultimate and larger purpose is "to accumulate data concerning poverty, disease, social exploitation, and industrial abuse—data that may prove effective in securing an investigation and amelioration of the conditions, social, industrial, and economic, that produce dependency."

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A Psychological Study of Religion. By JAMES H. LEUBA. New York: Macmillan, 1912. Pp. xiv+371.

A wide range of topics is discussed. Chapters i-ix contain the writer's psychology of feeling, intellection, and volition; criticize numerous definitions of religion; repeat his well-known distinction between the mechanical, the magical, and the "anthropopathic" types of behavior; and detail the varieties of magic and the essential qualifications of a god. In chaps. x-xiii there is a brief treatment of religion in its relation to morality, mythology, and metaphysics, followed by extended criticism of recent utterances of apologists for religion. The aim is to show that when theologians fall back on "inner experience" and satisfying states of mind as proof of the validity of religion they cannot logically claim that such experiences are exempt from the interpretation of the psychologist. Admitting the psychologist's way of approach, theology will become fruitfully empirical and shake off the incubus of an old-fashioned metaphysics. The concluding pages deal with oriental religions, "psychotherapeutic cults," such as New Thought and Christian Science, the Religion of Humanity, and the Ethical Culture movement; finally, the bases of a religion of the future are prophesied.

Among the contentions advanced are the following: religion is a type of behavior, an appeal to a kind of power believed in, an agency psychic, superhuman, and (usually) personal; originating in impulses and needs of human nature, primitive religion had biological value in the struggle for existence; out of mechanical behavior (dependence upon quantitative, causal relations) science has developed; magic, eliminating mechanism and causality, is opposed to science in spirit and method as caprice is opposed to systematic control; moral values are superior to religious values; a tenable religion should not run counter to "well-established

scientific or philosophical conclusions," should stress ethical imperatives and general happiness, and should listen to Bergson's intuition of God—"unceasing life, action, freedom."

Anyone who writes on religion and magic today may not legitimately confine himself to the researches of Tylor, Fraser, Jevons, and others who have not sufficiently realized the implications of the collective background of primitive groups. Professor Leuba freely takes exception to the conclusions of the English anthropologists, yet he follows their leading to the extent of ignoring the work of Durkheim, Lévy-Bruhl, Hubert, and Mauss. Whatever exaggerations may be found in the categories of the French social anthropologists, they have demonstrated that the ordinary psychology of the textbook falls short in method and interpretation if it is invoked to explain the genesis of magic and religion. A suggestive example of what may be done when an investigation is based upon specific group contexts is the study of Greek magic, religion, and philosophy made by F. M. Cornford, who derived his standpoint from Professor Durkheim and his colleagues.

It is worthy of note that Dr. Leuba sees fit to include a somewhat full analysis of the social philosophy of Comte. Positivism is reproached because of its inadequate view of Nature and its defective philosophical assumptions. However, the religion of the future described in chap. xiii is a revised version of the Religion of Humanity. Dr. Leuba urges that "Humanity idealized and conceived as a manifestation of Creative Energy possesses surpassing qualifications for a source of religious inspiration. . . . The sense of weakness and imperfection, the need of comfort and encouragement, the desire for the final triumph of good are sentiments which might readily enough be collectively expressed in declarations addressed to the religious brotherhood, or even perhaps to the Ideal Society. And I see no sufficient reason why a religion of Humanity should not incorporate in a modified form elements of the therapeutic cults which have been found effective in the healing of mind and body.

"A religion in agreement with the accepted body of scientific knowledge, and centered about Humanity conceived as the manifestation of a Force tending to the creation of an ideal society, would occupy in the social life the place that a religion should normally hold, even the place that the Christian religion lost when its cardinal beliefs ceased to be in harmony with secular beliefs" (pp. 335-336).

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